

THE PROBLEM

**The Conspiracy of Race
and the Saloons against
the well being of
the race.**

We, as a race, and not as individuals, or part of the race, being constantly portrayed in the public press as a lawless element. That there is too much lawlessness among us is admitted by every good thinking member of the race. To the curse of intemperance may be traced the root of most of our troubles. The largest percent of crime is traceable to the men who allow themselves to be

influenced by this deadly poison. I hope not to be understood, as being a temperance fanatic, but I do say that our young men are greatly imperilled by the drink evil with few or no agencies to counteract the same. The "Fakes Club" is another growing evil which threatens to do additional harm to our young men and women. Some clubs may be all right, but from present observation during the past two or three weeks two of the worst "Fakes" in the city have been relicensed by the Liquor License Board, to carry on their deadly work. These licenses were granted over the protests of some of the best citizens of our race.

We speak, in particular, with reference to the William McKinley Republican Club at Druid Hill Ave. and Union St. It was evidenced, and not disproved, that a man had been robbed of his watch while in the building, and the thief, since, convicted and sent to the penitentiary; that fighting and rioting were common occurrences, that young women were admitted, and served with intoxicating liquors at will, any hour of the night, and early hours of the morning, that young girls, in short dresses had been seen to leave the building at night in an intoxicated condition, that men would come

out of the building and crowd the sidewalk walks, and make indecent remarks on any female who would have a chance to be passing by. The evidence produced by several colored neighbors, in addition to the efforts of the Y. M. C. A., who own property and who are engaged in legitimate business, was sufficient to have prohibited the granting of license to any club or bar-room in a white community.

Among those interested in "closing up" this saloon, were, the members of Metropolitan M. E. church, St. Mary's Episcopal Church of Orchard St. Sharp St. Memorial M. E. Church, and Grace Presbyterian Church of Dolphin Street. Members of these congregations must either pass this resort or get out of the way in order to get to their respective churches.

The Middle Section Club is located at 1008 East Lexington St. directly opposite Asbury M. E. Church. (colored of course.) The officers and members of this congregation most solemnly protested also citizens owning property and living in close proximity, but to no effect.

Now let me ask in all candor
Is this not a part that goes to make
the whole of "Our Problem." How
can we hope for a better state
of affairs, with such adverse circum-
stances surrounding us? Is there
not a remedy? W. T. GREENWOOD
438 W. Biddle Street.

Nazarites' Passover.

The paschal lamb, unleavened bread and bitter herbs were among the features of the forty-day

nual anniversary conven-
over and levee of the
United Order of Na-

Monday night at the
on Calvert street
The program in

by Messrs. W.
J. H. Robinson
son, Charles

Green, T.
jamin B.
Jones

The
by

100

THE LEDGER.

PUBLISHED EVERY SATURDAY
210 COURTLAND STREET
BALTIMORE, MARYLAND

SUBSCRIPTION RATES.
ONE YEAR FIFTY CENTS.
SIX MONTHS 25 CENTS.
Single Copy 1 Cent.

ADVERTISING RATES MADE KNOWN
ON APPLICATION.

Address all mail to
The Ledger,
210 COURTLAND ST. Baltimore Md.

The private address of Rev. Geo. F. Bragg, and Mr. Wm. E. Webb is 828 Aisquith street.

Entered at the Baltimore, Md. Post Office as second class mail matter.

SATURDAY, MAY 27 1894

Governor of Maryland.

The State of Maryland occupies a prominent position in the sisterhood of states. Unlike many of the new states of the West it is venerable in years and laden with precious and interesting traditions, and thoroughly imbued with the many conservative dispositions peculiarly characteristic of the Original States. The present Governor of the State, from a genealogical standpoint, is a direct descendant of some of the most noted of the early settlers of America, and in addition thereto unites in his personality many of the traditional requisites presumably necessary for one who would be the chief executive of the commonwealth.

Mr. Lowndes, apart from a political standpoint, has rendered most excellent service as the Governor of this State, sustaining every dignity, social and other demand seemingly; interwoven with the office itself, as well as presenting a most efficient, judicious and economical administration of the affairs of the State.

So great has been the satisfaction given in the public aspect of the present administration, that the Democratic as well as the Independent press have been loud in their praise of Governor Lowndes.

From all directions throughout the state the most prominent, substantial and representative men in the Republican party are expressing their opinion that Governor Lowndes is the logical and inevitable candidate of the State convention of the Republican party.

The Governor has already announced his willingness to serve the people during another four years as their Chief Executive, and none or few are the men in the Republican party who seem desirous of contesting with the Governor for the nomination. The success of the Good Government element in the late city election makes it absolutely mandatory that the Republican party select as its standard bearer its very best man. The conservatism of Governor Lowndes may be considered his weakness, from a party standpoint, and yet that very conservative force so characteristically inwrought in the man, looking to the highest and greatest good of all, is really the source of his strength and popularity.

The name of the man in the Republican party who combines in his own personality a greater array of virtues and excellencies than the present Governor has not as yet been promulgated, and until then, Governor Lowndes is, easily, the master of the situation.

By The Element of both Races In the South.

Abraham Lincoln once remarked, that prayers went up to the one holy God by both, the Union adherents, and those who followed the Confederacy, to damn each other, and that God could not answer both, and that in the final crisis he really answered neither fully. Much the same is it with respect to the present "race problem." The radical Southern white man and the radical Southern negro are both alike doomed to disappointment. God has no step children. All of us are brethren, and because he loves one as much as he does the other, he is going to humiliate the pride of both of us and give us, in His seemingly slow way, what He knows we ought to have. May we have the humility of heart to follow where he leads.

A Southern white minister writing from Asheville, N. C., to the *Reformer* of Richmond, Va., last week, writes wisely and well. All of us, no doubt, will not agree with what he says. Some of us will. At any rate, all of us ought to appreciate the evident spirit of love and kindness which seems to pervade all that he says. He writes:

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people, and I have an opportunity to study the attitude of each toward the Negro. The Northerner when he first comes South is full of ideas, about Southern outrages, and is moved to a vague sentimental sympathy with the Negroes by the newspaper accounts of their wrongs which he has been reading for years. But when he comes into actual contact with the black man there develops an antipathy which has been largely overcome in the Southerner by a century of adjustment between the two races. It isn't long before this Northerner has a white coachman, a white cook, and a white housemaid. I have heard Northerners say again and again that they could not bear to have the Negroes near them. This is a matter of observation and of fact, and numberless instances can be furnished if necessary.

2. The race problem cannot be settled by outsiders. It must be settled by the best elements of both races in the South. Indiscriminate denunciation of the Southern people by such papers as the New York Independent, and sympathy in such denunciations by Negro papers in the South, only delays the solution of the problem. Anything that intensifies the prejudice of either race against the other necessarily increases the friction between the two, and there is no one thing that is so fraught with danger, as outside interference, especially if that interference is invited by the leaders of your race. That remarkable man, Booker T. Washington, and a few other colored men, are beginning to recognize all this. They see that much of the trouble in the South has arisen from the alienation of the two races through the misdirected zeal of outsiders, and that the hope for peace lies along the line of friendly relations between the good of both races in the South.

As a well wisher of your people I appeal to you and your readers to think on these things.

Sincerely yours,

R. F. CAMPBELL.

(White)

All White Men Do Not Think Alike.

In another place we give a specially helpful and interesting extract from an article of President Dreher, of Roanoke College, Va., on the all absorbing question, recently published in the New York Sun. Prof. Dreher is a native of South Carolina, a Southern Confederate and a representative Southerner. We are only sorry that our columns forbid the reproduction of the whole article, for it is good and absolutely fair from beginning to end. It is conclusive that all white men do not think alike, and that the hope of the Southern negro lies in the direction of a more intimate knowledge of just such men as the author of the article in question, and a sincere and honest co-operation with them in all that makes for the welfare of both races. We most heartily commend the article to the careful perusal of all our readers.

The African Fever.

There is nothing new or original about the African craze. As far back as 1798 the members of the Union Society, of Newport, R. I., consisting of 40 "free Africans" communicated with the "African Society of Philadelphia" of which Absalom Jones and Richard Allen were prominent members respecting the advisability of this very thing. To which the Philadelphia society responded in part:

"With regard to the emigration to Africa, you mention, we have at present but little to communicate on that head, apprehending every pious man is a good citizen of the whole world." But in concluding the epistle says: "Howbeit, if any apprehend a divine injunction is laid upon them to undertake such a long and perilous journey in order to promote piety and virtue, that such may meet with encouragement is the sincere desire of a remnant, and that the arm of divine protection may continually hover over them."

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The Black Side of a Black Question.

It is said that there are such situations in this city, as "Fake" crap shooting dens, and "whiskey" shops where the race congregate in the molasses barrel. It is asserted that such spots not only do not aid towards the betterment of the race, but rather in the deterioration. But the question is, what is the condition of the race in the South?

Let the colored man lay upon his shoulder the responsibility to succeed instead of complaining about rights and privileges withheld, let him put to good use those recorded him, and his condition will grow better and his prospects brighter with each succeeding day.

—The Dallas Express.

coarse, rude and vulgar speech echoing and re-echoing through the air, women and little children suffering at home because a worthless father has lost his money by gambling and the like, and in short all kinds of pictures of moral disorders and wickedness, this grief, if sincere, must manifest itself not in groans but in action. The people who carry on such institutions "hang together" for fear they might "hang separately" and thus must those who believe in righteousness evince that fact by "hanging together" in a good cause. We accomplish but little because we are wanting in a concentrated effort; and oftentimes that effort is spasmodic. To be effective it must be persistent. The men and women who are seemingly respectable but who quietly indulge in the very same practices, covertly, can not hope to do valiant service in such an effort of righteousness. Their own hearts condemn them, and though they talk much, they finish when brought face to face and hand to hand in the deadly struggle of unrighteousness with righteousness. Numbers amount to a very little in such battles. Uprightness and strict integrity amount to a great deal. God will give us the victory if we want it. Impossible it is for us to desire the abolition of these snares and traps of the devil so long as we walk therein. Organization is necessary. Men and women whose lives constitute an earnest and vigorous daily endeavor to harmonize with their profession will obtain favor with the Almighty and will prevail while we pray. We need to kindle a mighty enthusiasm for the right and we need to go down into our pockets and get the wherewithal to bear the expenses. These things are true indications of sincere purpose and an inflexible will. Have we not enough practical Christianity among the colored people of this city by an organized effort to answer the question which Mr. Greenwood asks, "Is there no remedy?" Or perhaps our religion differs from that which demonstrates its existence by a rigid adherence to the command of Christ, "If ye love Me, keep my commandments." What do we mean, anyway, as we say so often, "Thy Kingdom Come?"

By The Element of both Races In the South.

Abraham Lincoln once remarked, that prayers went up to the one holy God by both, the Union adherents, and those who followed the Confederacy, to damn each other, and that God could not answer both, and that in the final crisis he really answered neither fully. Much the same is it with respect to the present "race problem." The radical Southern white man and the radical Southern negro are both alike doomed to disappointment. God has no step children. All of us are brethren, and because he loves one as much as he does the other, he is going to humiliate the pride of both of us and give us, in His seemingly slow way, what He knows we ought to have. May we have the humility of heart to follow where he leads.

A Southern white minister writing from Asheville, N. C., to the *Reformer* of Richmond, Va., last week, writes wisely and well. All of us, no doubt, will not agree with what he says. Some of us will. At any rate, all of us ought to appreciate the evident spirit of love and kindness which seems to pervade all that he says. He writes:

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A pamphlet in which is discussed at length "The Nation and the Citizen: their Relation Each to the Other," by John Edward Bruce, of Albany, N. Y., is in the hands of the printer and will be ready for distribution shortly. Mr. Bruce (commonly known as "Bruce Grit") is one of the clearest thinkers and cleverest writers in the country, and he handles this intricate subject with extraordinary ability.

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